NEW SERIES: NO. 5—SEPTEMBER, 1895.

THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

For free distribution to Members. The T.S. in America is not responsible for any statements herein. Published by the Theosophical Society in America, at 144 Madison Avenue, New York City.

WILLIAM Q. JUDGE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

QUESTIONS AND ANSWERS.

QUESTION 31.

Karma, as a result of wrong actions, takes the form of punishment—punishment is or ought to be betterment. How can it be betterment if the suffering delinquent does not know the real cause or source of his sorrows and trials so that he can try to eradicate the imperfections he is laboring under? Human law seems to be more practical than the divine one.

E. T. Hargrove.—The basis of such a question should be examined. This can be done by raising questions mentally which arise from it. Thus: (1) Can the result of wrong actions be properly called "punishment"? (2) Is the *real* sufferer in fact ignorant of the cause of his sorrow? (3) Does human law insure to the delinquent an understanding of the justice of his sentence? If students would examine their own questions in this way they would in most cases discover the answers for themselves. (1) Karma means action. This contains within itself reäction, just

as the cause contains the result. The use of the word punishment is a relic of our early training and consequent mental genuflections to Jehovah. Karma is not separate from man. "Punishment" implies a cause external to man himself, while man is instead his own executioner because he is at once the cause and the effect of his own suffering, as well as the medium by which the effect is produced. Further, (2) the *real* sufferer is the crucified Christos who knows the Law and consciously works with it, well understanding causes and foreseeing results. (3) Ninety-nine *per cent* of all sentences passed are thought to be grossly unjust by the delinquents. In most cases they do not even realize, when actually guilty, that their offence is a violation of right. They think themselves badly used by either judge, jury or the laws of the land. It is one thing to tell a man, "You have done wrong"; it is another to make him realize it. So we see that the original question is based upon three misconceptions.

A child has to learn to use its physical senses, repeating in brief the history of the race. Even now this takes several years. As a man he does not remember the countless childish experiences that taught him he could not touch the moon: he has learned it nevertheless. The atoms and "lives" of his body were so fully impressed in the process that as a result they now act of their own accord in most instances. And the memory of all things belongs to the great memory of Nature. In that universal memory the soul may see the cause of all sorrow and the promise of that final perfection when sorrow will no more be known.

QUESTION 32.

Can women become Adepts in Occultism? So far as we know the rules of Occult fraternities, do they exclude women?

Vittoria Cremers.—It is of course certain that we do not know much about the rules of real occult fraternities. I do not include so-called Rosicrucians and the like. But we know something, upon which we may argue. The arcana of Nature are open to any soul having the strength to know and to dare. And as souls are not male or female, it must follow that both male and female bodies, containing souls, do succeed in lifting the veil of Isis. In Indian and other histories are the names of women Adepts—that is, of souls who succeeded in female bodies in grasping knowledge and power. This being the case it cannot be possible that real occult fraternities excluded women. The notion that they did, or do, arose probably from their knowledge that in the generality

of cases the Ego in a female body was limited in several directions by nature, so that to succeed was difficult. H. P. B. is one of the rare cases where the previous incarnations produced a very wonderful psychic. She was a woman of humility,—who ever heard her say that she was an occultist? She told me that Judge knew more than she, but that his time had not then come. We have only hints in all this. It seems, from a calm review of the field, that female bodies present more limitations than male ones, at least until a certain time of life, and then there are not left sufficient years of existence. As I am a woman, this is said without prejudice.

QUESTION 33.

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in the Light of Asia, *which ends with this, be true:* "All *will reach the sunlit snow"; and also the thought of Nirvana?*

W. Q. Judge.—The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of Buddha almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the FORUM notice.

QUESTION 34.

Dr. Herbert Coryn, in "Siftings," Vol. VII, No. 2, page 9, says: "Every evening we must recall the events and even the thoughts of the preceding day; and we must devote some time also to going back through the years and noting all the events and deeds that have made us what we are. . . . We can note when we failed, when we sinned, and can take lessons for the future." Is it a living truth that no progress in Occultism is possible without the daily habit of doing this? Does the FORUM *consider this to be true?*

Claude Falls Wright.—It is not true that no progress in occultism is possible without this daily practice. Nevertheless it is certain that by intelligently following out this instruction one would improve greatly both in his powers of memory and also in the development of his interior mind. To doggedly follow this however, and without understanding the *rationale* of it, is to do but little good.

Memory is entirely a matter of association achieved through a link or chain of circumstances. Save in cases of pure intuition we never think of anything that has happened except by some association with what we are at present thinking of, or doing. So much is this the case that it has been stated that if a man were placed in such circumstances as would preclude the possibility of his forming any connection either by thought or otherwise with past events, he would have no knowledge of his identity. That being the case then, the tendency to any act is largely the effect of previous thought in that direction. Something comes up in the mind which recalls the old thought and its environment, and the result is that the different brain-centres and nerves are set in action again. To destroy *memory* is really to destroy habit. Each man's thoughts, actions, desires, tendencies, are interwoven with his acts, thoughts and desires of the past by a chain and even network of complicated conditions. On the death-bed the brain runs rapidly over all the circumstances and thoughts of the past life. Each one is brought into forcible presence and lived over again. Those things which have been performed, those thoughts which have been active, if associated with the Higher Ego, are alive. The others are useless; not having originated in the Ego, but by the passions and desires of the body, they are dead to the soul, and any evil thought of a very pronounced nature may be of so forceable a character as to produce an effect (*skandha*) which will live over until the succeeding reïncarnation. This, indeed, is one of the causes of rebirth.

Now memory being so much a chain, if one can think back to the circumstances in which he performed an act that was of a low quality, and while in that mental condition reassert the power of the Higher Ego, then the two are so closely linked together that when death comes the raising of one condition will also necessitate the awakening of the other,—a balance being thus struck which prevents, or at any rate modifies, much of the evil that would otherwise have been carried over. If a man who lets go of his interior power, loses his temper, or is carried away by some passion during the course of the day should follow the suggestion given—think back into that state of mind in which he lost control of himself and in that condition destroy the evil in him, reasserting his control—the next time the same circumstances arose he would find that much power would have been gained; and this is one of the most ready and potent methods to free the soul from the evil resulting from one's own thoughts and the presence of the thoughts of others.

QUESTION 35.

In the Theosophical Siftings, *Vol. I.*, "*Epitome of Theosophical Teachings,*" *page 15, it says: "When the Adept has reached a certain very high point in his evolution he may by a mere wish, become what the Hindus call a* Deva—*or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life 'in the bosom of the Father,' but has to pass down into matter at the next new 'creation,' performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the black magician who falls into Avitchi." Now in what form does he pass into the next new creation and what is the work he has to do?*

W. Q. Judge—As I wrote the passage cited, I may properly reply. The very quotation shows that "the work he has to do" cannot be told, for, as I said he would perform "certain functions that could not now be made clear." The whole matter is a reference to a very obscure doctrine, but little known, that if the Adept voluntarily takes the delights, pleasures and powers referred to, he is compelled, after millions of years of enjoyment, to reënter objective nature at the elemental stage. That is plainly related. So it is quite clear that the quotation as made answers the question put. This the questioner will see himself

if he will rewrite, after his question at the foot, the whole of the statement quoted in the beginning.

QUESTION 36.

Please explain the following passage from Bhagavad-Gita, *chapter II, Judge's edition, page 14: "A soldier of the Kshattriya tribe has no duty superior to lawful war," and especially show why the answer to Question 1, New Series, is not inconsistent with the passage.*

W. Q. Judge.—It is a phrase meaning that the duty one is born to, or has, is the one to be performed and that no other assumed duty is superior. From the Hindu point of view it refers to caste and that a member of the warrior caste is born for fighting which for him is, according to his religion, a duty. As Arjuna was a Kshattriya, Krishna naturally referred to his caste duty. Had he been a *Sudra*, or servant, then the verse would read that a "slave of the *Sudra* tribe has no duty superior to performing service as required." The Vedic religion, unlike the Buddhist, permits a certain caste to fight and kill, *lawfully* and in defence of the country. But the Brahman and the merchant are not permitted to thus kill. Hence each in his caste performs the duty of that caste into which he was born. Looking at the verse from an American and non-caste standpoint, then it is simply an assertion that present duty, when known, is superior to any assumed or unknown duty.

I fail to see what Question 1, has to do with this. That question was upon capital punishment. If one is of the Vedic religion he will allow of lawful war for defense of country, if he is a Buddhist he will be against all killing; and both may be against capital punishment; the answers to Question 1, did not declare anything as to what particular religion was followed. Capital punishment for crime is a very different matter from sudden death in lawful war.

QUESTION 37.

What theosophical reasons are there for preferring cremation to earth burial?

Claude Falls Wright.—Speaking strictly "theosophically" there can hardly be said to be any reasons for preferring one to the other. For Theosophy is Divine Wisdom and takes very little account as to the body or how it is born or what becomes of

it. But from the more occult aspect of the question there are very definite reasons for adopting almost any kind of burial before that of earth burial.

Students who understand fully the esoteric philosophy of the seven principles are acquainted with the relationship between the astral body and the physical sheath and the atoms of both. They know that death consists in the separation of the principles of the human being and the return of each to that sphere from which it has come. The separation of the astral body from the physical body causes the latter to fall to pieces and pass back into the earth or into other organisms. Where death has taken place before the right time, however, it may be that the disintegration will take longer than at ordinary times. Also extraordinary cases sometimes occur where such disintegration is prolonged, as in that of petrifaction. Few men in the present age die entirely normal deaths, and consequently this astral and physical separation is not always rapid. It is to hasten on the process that cremation is adopted. The astral body holds together the particles of the physical form. It is a magnetic body and becomes destroyed as a form when acted upon by fire, the pranic currents then ceasing to operate through it. This at once causes physical disintegration. But more than this is involved. The presence of manas or intelligence in the body during life causes a vivification of the astral principle of a manasic nature; and consequently it often happens that if the soul be not pure or united with its "Lord," the higher manas, before death, it becomes an earth-bound soul after separation from the body, associated with the astral principle. This may produce an elementary, and that may be sufficiently powerful and energetic as to remain active until the reïncarnation of the manasic principle. Such beings remain in the earth-sphere and feed on and obsess negative psychics or mediums. Even supposing they disintegrate or split up, there remains sufficient energy transformed into elementals to affect weak natures for evil. All these and the additional fact that many persons are slow in separating their various principles after death gave rise to the occult method of burial, that of burning the body. By this simple process the astral body is at once destroyed as a magnetic sheath for the physical atoms; the atoms themselves are passed back to the reservoir from which they have come and the soul is freed from its physical ties, having only to battle with its own mental conditions and the desire-body that it has built up during life.

The Egyptians took an entirely different view of the matter

from the Hindus. Owing to their knowledge that until the body was disintegrated the soul could not gain its freedom, they embalmed the body in order to chain the soul to it. Under these conditions, cut off from its association with physical life, yet pent up in the midst of torturing desires, it had to fight and overcome its nature in order to pass through the different halls and so reach Osiris. If it did not succeed at the first effort it was thrust back and had to wait until later. The tremendous power thus gained enabled the soul on its return to earth to achieve union without much difficulty. Then also those who were already initiates wished to preserve their bodies in order that on coming back they might be able to use the same atoms again. This is hinted at by Mme. Blavatsky in her article on the "Transmigration of the Life Atoms." The Egyptians lost their knowledge of this in the later dynasties and the mummification which took place then was useless and merely a rite.

It is clear that in the present day there are but few Adepts in our race, and inasmuch as we do not know any true system of mummification such as the Egyptians were acquainted with, cremation is the proper way for us to dispose of the body. Apart from all occultism there can be nothing worse from a hygenic point of view than the habit of putting all bodies into the ground. Not only is it a loathsome method of disposing of the dead, but it is evil for the reason that the soul's escape into Devachan is often thus delayed. Yet there are many who are afraid to cremate their friends' bodies because they do not wish to see them so quickly and suddenly destroyed. This is folly, as after the bodies are placed in the ground they are seen no more in any case. From an ordinary physical point of view, cremation is cleaner, more complete and a much safer method of disposing of the dead.

QUESTION 26—*(continued)*.

If a woman's relatives entirely disapprove of Theosophy and of her studying it, is it right for her to persist in doing as she pleases, or would it not be the higher part for her to give way to their wishes, and in this sense sacrifice herself?

[*Editor*]—So many replies have been sent in to this question, as criticisms upon the answer given in the August FORUM, that it is impossible to print them in full. There is no orthodoxy in Theosophy, but much independent thought, and each has to solve the question himself. The majority of the writers appear to have paid special attention to one sentence in the reply given, and to

have overlooked qualifying statements. But their remarks show that further discussion is necessary. One correspondent asks if the "answer given is generally accepted as correct from the Theosophical standpoint?" That there is far from unanimity of belief in regard to the matter will be evident from what is said below. The question is, as said, one that each must decide for himself or herself, since it is impossible for one not familiar with the position, duties, and obligations of other students to give more than general advice.

Frances J. Myers.—It is quite true that each individual must decide this question for himself. Very few start out in Theosophical study without opposition from friends and relations. Much depends upon the manner in which such study is pursued. I know that one can in spite of opposition so conduct himself that all such opposition will be overcome. So I would not say give up all study of Theosophy because of opposition, but give up the attitude of antagonism. Merely studying books is not the whole of study, as is stated in the reply to the question. Yet I believe that every man and woman has a perfect right to decide for himself or herself what he or she shall study. It does not seem to me that a woman is selfish, in the mean sense, because she chooses to study in whatever line she thinks best. On the other hand she is pandering to the selfishness of others if she gives up the acquirement of knowledge which she needs—which her Higher Self demands.

The idea of sacrifice is wrong if it means sitting calmly down under one's environing circumstances, and saying it is Karma. One may accept the circumstances yet strive to rise above them and so show that Karma of that sort no longer binds one.

Did the Buddha or the Christ remain quietly in the palace or the carpenter's shop and avoid displeasing relatives? Not so does the history read.

But there are many who do not know that in each lives the power to overcome opposition by steadily, patiently, sweetly persisting in the way that seems best to himself. To such I say—never give up what seems a call of your own Higher Self. If we make mistakes we shall be made to see them, and all at last, each in the best way, will be led to see themselves as one with all Life.

Dr. E. F. Robinson.—I do not agree with the answer to Question 26 in August FORUM.

I believe one is perfectly right in studying Theosophy in spite of any opposition. It is neither necessary nor Theosophical to be persistently trying to force one's opinions on others, but it is necessary to study in order to gain knowledge. If a knowledge of Theosophy is good, if Theosophy is true, then it is worth striving for no matter what the opposition. The opposition may be karmic, but it is Karma that must be met and conquered, not merely endured. Did not Gautama Buddha leave his wife and parents, and go out into the world to study in opposition to their wishes? Did not Christ teach that a man should give up father, mother, everything and follow him?

A man's soul is his own, is himself, and must be developed. To put the matter off on account of some opposition is to waste time and weaken one's power to advance. Neither is it necessarily selfish, for one cannot help others to advance until one has reached a certain elevation oneself.

Would Buddha have given up his belief because of opposition? I think not.

M. Herbert Bridle.—This answer seems wrong to me. If Theosophy is Divine Wisdom then I should say no matter what the opposition to its study—*study it and live it.* The fact that some feel a desire to "study Theosophy" may mean that they are in *that very family* for the purpose of spreading Divine Wisdom, and for them not to study the matter so as to spread the light by a better appreciation of what life is for, is to loose an opportunity to do good with knowledge; for goodness alone is not sufficient. A good rule for those who find opposition to their "study of Theosophy" is never to force their ideas on any one who does not want to hear them, but they can express their ideas in a casual way. Then a good thing is to place theosophic novels in the way of people who are opposed to Theosophy, but do not announce the fact that they are theosophic. Talk and act Theosophy without calling it "Theosophy." The *thing* is what is wanted—not the name.

Additional replies are also acknowledged from Henry D. Biddle, Arthur W. Wadhame and Miss Mary A. Douglass.

SUBJECTS FOR DISCUSSION

FOR THE USE OF BRANCHES.

In articles and addresses never use Sanskrit or foreign terms without also giving the English meaning; use English terms preferably.

BRANCH WORK.

(a) Duties of a member to himself and fellows: to examine motive in joining Branch; to compare original with present motive; to bear in mind the objects of the T.S.; to gain general knowledge of the history of T.S.; to discover his natural capabilities, whether for lecturing, writing, organizing, or for personal conversation; to consider himself as an instrument for work; to decide upon general means of improving that instrument, outwardly, in appearance, speech, behavior, and inwardly, in education, thought, etc.; to study privately both theosophical and other literature in connection with it; to prepare in advance remarks or questions on subject to be discussed at meetings. To recollect that he joins the Branch to aid it more than to be entertained by it. *(b)* Duties of Branch to its members: general duty to help them to understand and to live a theosophic life; to promote universal brotherhood by making Branch a nucleus for same; to educate members in both an elementary and advanced knowledge of the Esoteric Philosophy; to hold regular classes for such study; to insist upon the responsibility of each member, whether new or old, for success or failure of Branch; to *at once give new members an active share in the work of the Branch;* to form (when advisable) an elocution class; a Lotus Circle; a branch of the League T.S. *(c)* Duties of Branch to the public: general duty to promote three objects of T.S. and to bring a knowledge of the laws of Brotherhood, Reïncarnation and Karma (by those so inclined) to all; to avoid giving needless offence to any section of the community; to give regular public lectures and special lectures when occasion arises; to distribute leaflets and pamphlets; to get if possible a small hall or a room exclusively reserved for Branch purposes, not in a private house; to cordially welcome all visitors; to form a library; to arrange for some member or members to be in attendance at stated hours; to try to gain a footing on outside platforms.

REFERENCES.

Path, vol. iv, p. 24; *Key to Theosophy*, sec. xii and Conclusion; "Theosophy in Daily Life," *Theosopical Siftings*, Vol. ii; *Branch Work Paper*, No. 8, by W. Q. Judge; *Irish Theosophist*, September, 1895; *Branch Paper*, "Founding of Branches."

THE HEART DOCTRINE.

Misunderstood by many members of the Society. Not the doctrine of sentiment or emotion. Should be studied as taught by the "*Voice of the Silence.*" The real basis of all religious teaching. The only road to progress. The doctrine of true understanding as differing from mere intellectual perception. Differs from "feelings" because unassociated with personality. The Secret Wisdom. Mind was needed to "embrace the universe," not to dwarf it; hence needed to verify and to interpret intuition, the resulting experience being the true doctrine of the heart. So it is "doctrine of experience" as

witnessed from the heart. Relation of heart and head. Intellect by itself fails. The Higher Manas the true inspirer. Theosophists should be careful not to imagine the heart doctrine as inspiring mere personal preference and affections. True "love" includes all—friends and enemies alike. Great difficulty for the ordinary man to decide between the love which springs from personal magnetism and emotion, and that which arises from the heart. So-called enemies often our best friends because they develop us the most quickly. To the occultist there is neither friend nor enemy nor distinction of persons nor personal antagonism ; and this is not because of the mere emotion of a day, but as a result of the true heart doctrine which embraces all things in nature, and studies and learns from all.

REFERENCES.

Voice of the Silence, "The two Paths"; *Letters that Have Helped Me: Bhagavad Gita*, chap. iv ; *Light on the Path.*

THREE FUNDAMENTAL PROPOSITIONS OF "SECRET DOCTRINE."

Their metaphysical basis. To be found indirectly in all great religions and philosophies. Their universal application. *(a)* Necessary to postulate fundamental unity. Religion, science and philosophies concur. Study of unity under three aspects of consciousness, life (spirit or force) and matter. This applies to man, atom and universe. These three aspects are interchangeable, for ethics can be stated in terms of force and science in terms of consciousness. Events, doctrines and humanity should be considered from each standpoint. Impersonality helped in this way, for man is seen as a centre through which the One manifests as any of the above universal principles. *(b)* On this the doctrines of reïncarnation, Karma, cyclic law, etc., are based. General theory of cyclic law: that of expansion and contraction, of periodicity and vibration. As applied to universe, to earth, races, man, daily life. The cause of birth and death. Habits. The connection of the "pairs of opposites" with this law. *(c)* The dependence of this proposition on the two preceding. A deduction drawn from them. The pilgrimage of the monad; and of the Ego. The difference between these. The three streams of evolution: that of monad, of Thinker, of matter. Their meeting in man. The superiority of this to materialistic view. Are souls separate from each other? When will the "pilgrimage" cease?

REFERENCES.

Secret Doctrine, vol. i, pp. 14-18, o.e.; *Branch Work Paper*, No. 38; *Ocean of Theosophy*, chap. xiv.

THE ASTRAL LIGHT.

The ether of occult science. Lowest plane of the Hindu akasa. The World-Soul, that out of which all visible manifested nature proceeds. Akasa is the fine substance out of which is spun and constructed every visible form and invisible being. The action of the Purusha or spirit in the akasa produces the manifested universe. The astral light is the sphere of akasa nearest our physical earth. Therefore, the playground of unseen forces producing all the growths and movements and evolution of the vegetable and

other kingdoms. Efficient comprehension of the astral light and its properties enables the seer to understand all the workings of nature. Dangerous because also the receptacle of mind forces and conscious and subconscious thoughts. Mediums influenced by its forces liable to lose mental grip. True occultist will never allow any astral power to overcome his intelligence. Clairvoyants and psychics, not possessed of occult power or union with the Supreme, utterly untrustworthy. Astral light has two phases; looked at from above, seen aright; looked at from below, all powers and elemental beings and sights inverted. Theosophists inclined to dabble in mediumship and desiring sight-seeing, should remember the statement of H.P.B. that some of the highest occultists never look into the astral light at all; they would not degrade themselves by passing into that region. The sphere of evil thoughts and desires. The abode of elementals and nature spirits. The sphere of disintegrating "shells," elementaries, spooks, earthbound souls; looked at from the physical sphere of ordinary human life, the degrader of intelligence and the soul. Aim of the student to get rid of its influence. All men, save occultists, influenced by it more or less. One aim of Theosophy to instruct men in coming age of psychism to avoid astral influences. This is done by giving the real philosophy of Astral Light. Hence Theosophists should study carefully the doctrine, but not experiment in these regions.

RFEERENCES.

Isis Unveiled, vol. i, chap. 7 and 9; *Ocean of Theosophy*, chap. 16; *Modern Theosophy*, pages 36 to 46.

THEOSOPHICAL NEWS AND WORK.

Salt Lake City T.S. members are at work in various ways. Some are sending leaflets all over the territory; others have formed a Lotus Circle; others have succeeded in obtaining permission to meet and talk with the inmates of the Penitentiary in Salt Lake City. The numbers in attendance at the meetings have grown so in the last year that it will become necessary soon to have larger rooms.

Milwaukee Branch T.S.A. on September 8th held their first public meeting in their new Headquarters, Hathaway Building, corner Broadway and Mason street, Room 28. At the Tuesday evening meeting two new members were taken in and one associate membership granted. Tickets of admission to the number of seven will be given to those interested, after which number they will be expected to drop out or become associate members. The topics outlined in the Forum will be the subject of study, and, in the latter part of the evening, readings from *Modern Theosophy*, and discussions on that work. This Branch feels embued with new purpose to get the living theosophical truths before the public this fall and winter, and the time seems right for such an effort.

Miss Bandusia Wakefield, Secretary of the Sioux City T.S., paid a visit to the Hartington, Neb., T.S. on Sunday, the twenty-fifth of August, and gave a lecture in the afternoon on "Theosophy and its relation to Christianity." The ministers of the city all warned their congregations against attending this lecture, and the Roman Catholic priest plainly told his congregation that those who attended would be excommunicated. Notwithstanding this showing of

bigotry and intolerance a very large audience greeted Miss Wakefield. Over 200 persons were present, and after the meeting the speaker met the members of the Society and gave them many valuable hints on their work. Among those present at the lecture were teachers from various parts of the country who were in the town to attend the Teachers' Institute. One woman came fourteen miles under difficulties for the express purpose of hearing about Theosophy.

EVER SINCE the Cambridge T.S. secured its present headquarters, there has been a marked increase in attendance and public interest. Throughout the summer the Branch has gathered together every Wednesday evening for the study of Patanjali's Yoga Aphorisms. One feature of these Branch meetings has been the self-imposed obligation on each one in attendance to contribute to the good of the evening by the expression of some beneficial thought that has been suggested during the week by study or intercource with others. Besides this, a meeting has been held every Sunday evening for the benefit of the public and short addresses delivered at each meeting by several members of the T.S. These meetings have been well attended, much interest evinced and several new members gained by the summer's work. The work of the Lynn Branch among the workingmen has inspired some Theosophists in Boston with the desire to follow their example. Seven members of the T.S. have banded together that they may devote their energies to giving a practical presentation of Theosophy to the working classes. The charter for which they have applied will make them known as the Beacon Branch. The Branch meetings will take the form of a training class, in which questions of the day will be discussed in the light of Theosophy. Socialism, nationalism and all other solutions of social evils which have been offered the public will be considered as well as their limitations. Opportunities will be sought to lecture on Theosophy before labor organizations of all kinds.

REPLY FROM T.S. IN EUROPE.

W. Q. Judge, Esq , President of the Theosophical Society in America.

DEAR SIR AND BROTHER:—I beg to inform you that at a duly organized meeting of members of the European Section of the Theosophical Society, held at 23 Great Cumberland Place, on July 4th, it was unanimously resolved:

That the representatives of Branches of the so-called European Section T.S. here assembled do hereby declare their complete autonomy, and that from and after this date the new organization shall be called "The Theosophical Society in Europe;" that

This meeting is the first annual convention of the Theosophical Society in Europe organized autonomously as such; that

The T.S. in Europe hereby places on record its appreciation of the long continued services to the Theosophical Movement of Col. H. S. Olcott, and affirms his right to the honorary title of President-Founder of the Theosophical Society.

It was further resolved that the Constitution (of which I enclose a printed copy) should be adopted.

It was also resolved on the motion of Dr. H. A. W. Coryn, seconded by G. Mellis, that W. Q. Judge be President of the T.S. in Europe. On this

resolution being put to the meeting, the whole assembly rose to their feet and carried it by acclamation and with great enthusiasm.

I need not add that it is with great pleasure that I have the honor to communicate these facts to you, and to ask that you will signify your acceptance of the office.

Sincerely and fraternally yours,

ARCHIBALD KEIGHTLEY.

Chairman First Annual Convention of the Theosophical Society in Europe (organized as such.)

LONDON, *July 5, 1895.*

W. Q. Judge, Esq., President of the Theosophical Society in America.

DEAR SIR AND BROTHER:—I have the honor to forward to you as President of the T.S. in America the enclosed reply to your letter of greeting to the European Theosophists, and beg that you will communicate it to your Executive Committee.

Sincerely and fraternally yours,

ARCHIBALD KEIGHTLEY.

Chairman First Annual Convention of the Theosophical Society in Europe (organized as such.)

LONDON, *July 6, 1895.*

From the Theosophical Society in Europe, in Convention assembled, to the Theosophical Society in America.—W. Q. Judge, President; Elliott B. Page, A. P. Buchman, C. A. Griscom, Jr., and H. T. Patterson, Eastern Members of the Executive Committee; Jerome A. Anderson and Frank I. Blodgett, Western Members of the Executive Committee.

BROTHERS:—We cordially thank you, and the many Theosophists whom you officially represent, for the words of greeting and fraternal sympathy expressed in your address to us when assembled with others in Convention as the "European Section of the Theosophical Society." The hand of fellowship which you thus extend to us across the ocean we gladly grasp in the spirit of good feeling and kindliness in which it is offered. Workers in the same movement and for the same cause, sharing the same hopes and aspirations, inspired by the same ideal, we feel no separateness from you because of distance, differences in organization, or for any other reason. Holding as we do that the outer organization of any society exists for the benefit of its members, and not the members for the organization, we agree that the true unity of the Theosophical Movement throughout the world "does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Forms of organization, like all other forms, must change as their ever-living spirit breaks through the limitations which are no longer able to contain it; they must be changed as the mind discovers by experience that improvement is possible and necessary.

But no change of organisation or of form can affect the interior, real and permanent relationship between Theosophists wherever and however situated. It is clear that identity in outer constitution is no guarantee of inner unity; but it is also clear that inner unity can and should prevail irrespective of all differences in forms of government. Forms of government must vary as men and women differ in language, race and character; but as we have all

proclaimed on many previous occasions, no such differences should be a barrier to Universal Brotherhood.

Therefore we face the future side by side with you as comrades, as coöperators in an ancient but never-dying Cause. Fellows in a movement which is the child of the ages and of our continued hopes, we must mutually share the responsibility for the future success or failure of that movement in this century. May we, therefore, work together as brothers, and in a spirit worthy of the work to which all of us are pledged; and may this corporate and official answer to your address, which we hereby welcome, stand as a lasting promise and memorial between us throughout the years that are yet to come.

Fraternally yours,

(Signed) ARCHIBALD KEIGHTLEY.

Chairman First Annual Convention of the Theosophical Society in Europe (organized as such.)

LONDON, *July 6, 1895.*

REPLY TO THE T.S. IN EUROPE.

Archibald Keightley, Esq., M.D., Chairman First Annual Convention of the Theosophical Society in Europe (organized as such).

DEAR SIR AND BROTHER: — I have just received the official announcement of the action taken last July by so many European Theosophists in refusing to coincide with those who rejected in a most unbrotherly manner the address sent to the European Section, T.S., you then forming an autonomous Society and inviting me to be its President. Having at the time received telegraphic information of these matters I then in the same manner sent my acceptance of the office. I now formally and officially accept, and send you also my congratulations. I beg to ask that the letter to the European Section may be considered as to you. I can only add that I am sure you will now be able to push forward the attempt begun by our beloved H.P.B. to break down the solid walls of formalism and conventionality which now in Europe stand opposed to the truths and benefits of true Theosophy. This is your mission, and whatever be the outward apparent result your earnestness and sincerity will determine the reality of your success.

Fraternally yours,

WILLIAM Q. JUDGE.

AN EXPLANATION.

The article entitled "Playing at Occultism," which appeared in FORUM No. 4 was not written nor seen by me before publication and should not have been printed. While it is true that certain Hindus have been pretending to teach and "initiating" here, frequently getting their audience from our Branches; and that certain members have accepted these Hindus and their teachings; taking new names of the Indian sort, such as Abhayananda, Kripananda and so on; at the same time I do not consider it as yet justifiable to name these people or to refer to their supposed motive or object. Therefore, as the responsible manager of the FORUM, I apologize to our readers.

WILLIAM Q. JUDGE.